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*Die Psalmen*, übersetzt und erklärt. (Handkommentar zum Alten Testament, II. Abtheilung: "Die poetischen Bücher," 2. Band.) Von D. Friedrich Baethgen, ord. Prof. d. Theol. in Berlin. Zweite neubearbeitete Auflage. (Göttingen: Vandenhoeck & Ruprecht, 1897; pp. iv, xliii + 436; M. 8.) The first edition of this commentary appeared in 1892. Its compact, comprehensive, and conservative character, together with the reputation of its author, soon commanded for it large attention. The rapidity with which that first edition disappeared soon set the author to work on the second. In spite of a serious illness which delayed the work several months, this new edition appeared on time. The principles and methods adopted by the author in the first edition remain unchanged. Although severely criticised by many reviewers, the author has stood firmly by his former purpose not to use his valuable space for encyclopædic references to other works. This compact and condensed form of a commentary cannot be too strongly recommended. On text-critical questions the position is conservative. The over-production, within a few years, of opinions and pamphlets on the personal and national character of the Psalter receives slight attention. As a matter of course, and wisely, he does not attempt to meet all of the objections of the critics of the first edition. By careful elimination and condensation Professor Baethgen has reduced the volume seventeen pages. This book, with the aim in view, is the leader in Germany as a conservative commentary on the Psalter, and deserves larger recognition than it has yet received in other Bible-studying lands.—*The Parallel Psalter*: being the Prayer-Book Version of the Psalms and a New Version, arranged on opposite pages. By S. R. Driver, D.D., Litt.D. (Oxford: Clarendon Press; New York: Henry Frowde, 1898; pp. xliv + 488; \$1.50.) The prayer-book version of the Psalms is about 360 years old. It naturally contains archaisms, translations erroneous in view of modern research, and some lack of precision in the rendering of tenses. Dr. Driver has undertaken, not to displace the prayer-book version, but to set face to face with it a translation of his own based on his broad, special, and general scholarship. The reader of the prayer-book now has before him both that sacred document and a modern translation and interpretation of the same text. This handy little volume has an introduction that recites the history of the prayer-book version, the author's methods of procedure, and a list of the principal authorities consulted in doing this practical piece of work. The new translation is a choice rendering into idiomatic and strong English of the Hebrew Psalter.

Its arrangement into stanzas, according to the parallelism, adds distinctly to its appearance and its effectiveness. It is evident that the translator endeavored to hold as closely as his scholastic conscience would permit him to the phraseology of the prayer-book version. He has carefully discarded archaisms that must be explained, and has come down into modern times, except that he retains *th* of the verb in third person singular instead of using the everyday *s*, *e. g.*, "hath," "doeth," "driveth," "seeth." An extensive glossary of "archaisms," and another of "characteristic or otherwise noteworthy expressions occurring in the Psalms," conclude this exceedingly valuable little book. If the church is ready to follow the clearest light, it will not be many years before the left-hand page of this volume will be merely a saintly relic of the past, and the right-hand page the treasured new edition of the "little Bible."—*Das Psalter-Ego in den Ich-Psalmen*. Beitrag zur wissenschaftlichen Psalmenforschung. Von Dr. D. Leimdörfer. Mit einem Vorwort von Dr. C. H. Cornill. (Hamburg: Verlag von G. Fritzsche, 1898; pp. 121; M. 3.) Dr. Cornill in his *Vorwort* wisely says that the boundary line between the individual and national psalms is not fixed, but depends largely on the subjectivism of the writer. Our author finds in the Psalter 101 *ego*-psalms. Dropping out five duplicates, he concludes that of the remainder fifty-five are national, thirty-six individual, and five doubtful. His methods are, in the main, sound, and his points of view, varying somewhat from those of other workers in the same field, naturally lead to correspondingly different results. The work is faithfully done, and contributes something to this at present much discussed problem.—*Die Volksgemeinde und die Gemeinde der Frommen im Psalter*. Von H. Roy. (In Kommission bei der Unitätsbuchhandlung in Gnadau, Prov. Sachsen, 1897; pp. 74; M. 1.50.) Through a careful study of the Psalter the author concludes that there is a close connection between the national psalms and the songs of the guild of the devout. This guild or society of the pious among Israel was the preserver and the perpetuator of the prophetic religion of Yahweh. A distinction, too, must be made between the nation as a whole and the pious of the nation, even if at times they may seem to be synonymous. This core of the devout was the permanent, the steadfast, section of Israel, upon which depended their present power and their future hopes. The discussion, particularly of individual psalms, is replete with references to substantiate the positions taken. It is a fair contribution to the study of the religious life of the Psalter.—IRA M. PRICE.